2nd Rough. 6/2

1- Check S.I.
2- to Marjorie

[redacted]

Must Remain in
Transcription Room

M1700

Sunday • October 26, 1969

BARN

Lunch/Coffee

Proofer:
more punctuation
please be sure
quotes 1 or 11 are
consistent

Sunday Lunch

Bill Hennigar: Shall I holler?

MR. NYLAND: No, no. I have to have a sound meter. When the noise becomes below a certain level then it is possible for me to speak. But that depends on how fast the word goes around ~~and~~ that Bill has clicked the machine on. If you hear it then of course you stop almost immediately in your sentence. But those in the back of course don't know until this--those in the front become silent. And then they know that something is going to happen. And then they become curious and also then they shut up.

I said yesterday a few things regarding activities for us as a whole, as a group. I mentioned some of the particular activities ~~that~~ by-? even by name of the people who are responsible for it. The impression created from some of the statements I made was a little bit ? I call it 'strange' ?, because there was the possibility of misunderstanding, not entirely correctly understanding what I had said, and also how I said it. And in having that kind of disturbance, some people were affected by it as if I criticized them?-perhaps too much?-and it made me listen to the tape myself again as if I were an innocent auditor simply trying to find out if what I had said could be--could be interpreted in the wrong way. I can understand that some of you felt that I touched on a few precious subjects, and different things that are

dear to you, and where there is, without any question on the part of some of those I mentioned, a certain form of a loyalty which I do not question at all. But loyalty is not everything. Loyalty is not a caring, as yet. It is based on loyalty. But loyalty is still a state in which you are in relation to Work.

Caring for Work means that you become part of Work and then become active. And for that you need sometimes common sense and also honesty to see where at times the shoe fits or does not fit. And one must take these kind of remarks as if we are boiling a soup which I keep on stirring in order to make sure that the bottom will be still all right and not have burned stuff. I think it's necessary that you understand that very well — that I will keep on stirring and disturbing you, because the tendency of all of us without exception is to fall asleep. And in your sleep you consider many questions of yourself in, I think, every once in a while, quite a wrong light. In your sleep you are identified with yourself, and that beclouds the issues whenever you want to consider any kind of a subject or any kind of an activity from the standpoint of Objectivity. And it is of course extremely difficult to remain honest in that respect. And I try to tell you that honesty is of absolute importance in Work, because it concerns you as you are, as a personality. And it definitely brings up, and up to the foreground — It brings on the top of the soup kettle that what is really something that has to be noticed. And in stirring it up, I am sure that it will not crystallize into all kind of things around the edge of the kettle without ever being scraped up; that sometimes that kind of a scraping is disgusting to you, and that perhaps you feel much better just to eat a little soup and forget about the rest. And then when you have to wash the kettle, then you wash it all away and it seems to be forgotten. You will have to face all the issues of your personality at a certain time, and it is up to you to see what you at the present time can face. And if you cannot as yet, simply let it be

and wait until you are stronger, or until you are convinced that you don't have to do anything about it, or even if you prefer to do it your way. All I do is stir the soup and then you can eat. And if that what you eat is not always palatable, maybe your stomach is not in good order. Maybe psychologically you are still a little sick. And one has to look at these things as if perhaps it may be you being touched in a certain way, where perhaps your Achilles heel happens to be. And that is a vulnerable place.

I simply said yesterday that there are certain things that are going to be changed in the sense of more organization of a variety of different activities, and expanding some of them, and that that what we have been doing was not always up to scratch. That was all. I simply made a statement of fact. I felt that those who are responsible for that could take that to heart and then examine themselves to see if that was correct, and if not correct, then they need not take it. But if it was correct, simply do the best you can with that. A person who cannot learn to accept criticism is really not a person who wished to grow. He keeps within himself and believes then that he can do it, and only let in certain things that he feels are right for him. I don't think that God ever asks anyone in a certain section of the country if they are ready to receive a thunder-cloud and lightning. I think it does come. And then if it happens, one has conditions which have to be met. This is the law of accident for us. And you can even take this as an accidental law, that from time to time I will try to tell you certain things that I believe are still not quite right, instead of using the word that they are wrong. Although yesterday I said, "Certain things are wrong, and they have to be changed." We are not interested in trying to soothe everybody or to put everybody to sleep. I'm interested, as Gurdjieff would say, "to put some pepper in some place." And I think it is necessary that you realize that this is this kind -- this kind of a school. It's a school for your Life. It's a school for a possible development of your inner Life. And whenever

inner Life has to grow, that what is outer Life has to adapt itself to that growth. If your outer Life prevents it, your inner Life has no chance. It closes it up too much. And you have to have air come in, in order to let inner Life breathe. And the stirring up gives you that possibility. In the first place it will give you much more porosity of your Life as it should be; much more ability to be flexible; much more openness to receive; much more activity that will go on. And even the energy which is inherent in stirring can be used by you as additional energy for the purpose for your own growth.

Don't ever think that I'm mean about these kinds of remarks. There are two reasons for it. It's, in the first place, not my nature. But in the second place, I don't care. I make statements. I tell you what I think is the truth. And the truth that I believe in is of course based on my own life, on my experiences in my dealings with other people. And tomorrow being my birthday, I can actually say that during that time certain things have taken place in my life. And when I now wish to communicate it, you ought to appreciate that I want to share it. And if here and there, you may have different ideas, and certain things that you feel ought to be straightened out because you are not entirely in agreement with them, there is always then afterwards a chance to talk and to try to straighten it out. I don't want to create any hard feelings, when Work itself is hard enough on you if you are serious.

The question of your inner Life remains always paramount. That what is the outside appearance and your behavior forms, your relationships with each other, all these things have a chance to interfere with the proper growth of what is essentially you. And if they keep on interfering, you get lost in it, and there is no chance to penetrate through the surface and to reach your essential Essence.

Even if that were possible, you surely will not get close enough to the reality of yourself. And that, after all, as you know well enough, that's the aim. For that reason even, you behave the way you do. For that reason you come. Because you want to uncover something. And every once in a while, the uncovering maybe --maybe a little scolding that you cannot understand why, already. Even sometimes you can say, "I'm prematurely exposed to certain things that are as yet not digestible by me." In such a case, leave it alone. No one can tell you not to fall asleep again. Only you yourself can poke yourself in the ribs and then take whatever there is as opportunity.

I say we will make certain changes. I think it is necessary that each person will know of the different things that go on. That is why I mention it in a larger group. Otherwise it could --could remain among a few of us with whom I discuss every once in a while the necessity of taking responsibilities, that they then can act on my behalf. But that perhaps is not always understood. And I would like to make it very clear what I really mean. And that allowing then for the way certain things are interpreted, you have to accept that interpretation even if it is a little difficult, and even if you don't agree with entirely, you have to find out what it is in you that objects to it.

Gurdjieff was the kind of a person who insisted on certain things to be done by certain people. And he was very strict about it. And every once in a while it ended up that such a person who could not take it was sent away because Gurdjieff felt that there was no use talking about it unless the person actually could take it the way it was meant. And we have enough examples of that in the immediate surrounding of Gurdjieff. And if ever the history would be written about such persons, I think you would be very much surprised to find out what kind of a teacher Gurdjieff was for the sake of Work. Because Gurdjieff did not

do that simply for his own glorification. People like Ouspensky and Orage and de Hartmann and Salzmann, such people experienced certain relationships with Gurdjieff which you cannot understand as yet. And all kind of books that may have been written about it from a surface did not touch that what actually took place within themselves and the decisions they had to make when Gurdjieff was insistent, that is, for them to follow a certain line, that every once in a while they couldn't do it, and they had to give up, and they had to be - you might say - removed out of the presence of Gurdjieff and was (were) banned for some time from Prieuré. Gurdjieff had many ways of making it felt that that was the necessity as he saw it for them. And if they didn't have belief or trust in him, of course they could go wherever they wished.

I've emphasized many times, and also yesterday, I talked about freedom. And if the freedom which you find for yourself cannot coincide with a certain freedom you find here; or if the framework which you want to put up for yourself does not fit entirely in the kind of framework that happens to be here at the Barn and which gradually changes a little bit, because we are growing, then of course you have to be honest, and you must know what you wish, and then follow your wish. And if necessary, don't stay, because I will not keep you. But you have to understand that that I mean. I mean that with all my heart, because I do not wish, either I myself, or the Barn and all the different things we are engaged in, to stand in your way for your Life. You have to live your life, not the Barn. It won't do it. Not the people around you. They won't do it either. And neither will I.

When I talked about the pottery yesterday, I meant of course that Jerry and Arlene remain in charge. They have started that. I haven't talked to them as yet about it. But they must understand that there is no question about what

they have done. And that whatever happens in the pottery, even if we can expand a little - which I think is necessary - that they still remain responsible for all pottery activities. Only I wish a little bit more room in that, physically as well as psychologically, allowing different people to have a chance. But it is still up to them to allow that and to see that they follow -- follow into a certain category which belongs to Work. It's a very difficult responsibility to take, but I'm perfectly willing to ask them to take it.

leave 3 lines

When I talked about small groups some time ago - which I believe may be necessary here and there - and I used the word 'discussion group', I've no objection for anyone having a little group, if they feel that it will help them. You see, the accent on these kind of groups is quite different. It is not someone surrounding himself with people who want to know certain things and then those who become leader trying to disseminate knowledge. That is a group as I originally hoped for, which was, in many ways, as an attempt, a failure. But in order to help those who really want to know, I would like to have a few of such groups here and there by people who will take the responsibility for that. We have already something of that kind at the Guesthouse, and it is not limited to the people at the Guesthouse only. Anyone who -- that wishes could ask. And Marilyn is in charge of that, and it's up to her to have also that responsibility.

I've talked to Peter a little bit, also to Wesley. Certain things can take place. As you know, Trudy continued with her group. The accent of such a group of discussion is on the people who wish to come. And the person who will be leader has to look for such persons who will help the leader. This is the difference in accent. When I wished a little group, I would look for people who can help me. It is not that I would feel I can tell them something. They will have to ask questions, and because of that, I have to answer. And in the process of answering,

I grow, because I am forced. Some of you know about the statement of Orage. Towards the end, before he was going back to London in '29, and when he was at times quite discouraged, because the difficulties already then started with Gurdjieff. And Gurdjieff quite definitely prevented Orage from doing certain things that Orage would have liked. And also for a little while he was prevented to come to Prieuré.—But in a discussion among some of us who had been with Orage for about four or five years then, and of course who knew him fairly well, he made a statement, and he was emotionally involved in what he said. He said, "I could kill all of you for not having asked me the proper kind of questions."

There is a certain state in the development of man where he becomes so dependent, not on what other people think of him, but that he wishes that they extract, as a group around him, everything possible that there is in him, so that his life can become much more full. It can be done by means of groups; it can be done by means of writing; it can be done by certain things that one wants to produce and create. And then one can pour into that a certain form of inner wisdom and life. But when it is a group, a group can act in such a way that they can help to build the person who happens to take that responsibility. And the accent then is on the group. And it is up to those who lead to wish, and to have a measure for themselves. Not just to allow anyone who asks to come because it might flatter their particular vanity, that they have a large group. It is not a question of a large group. It's a question of a quality group. And in that, when the leader feels he needs help, he will look for people who can help him. And in asking questions, he is forced to Work. Because if you want to look at the particular kind of behavior during the period when we run such little experiments, and if you would ask, honestly, each of the leaders of such a group, how much were they Awake while they were answering, I am afraid that they would be very much

ashamed if they told the truth. And this is what I want to prevent. I want something that still has a chance, in which, whenever as any discussion, exactly the same as in any form of creation, that those who do create, and those who wish to lead, have a chance, because they then wish to utilize that for Work on themselves, and not to feed themselves in an ordinary unconscious sense of being proud. There is no value in that kind of a thing, because it's only a continuation of an unconscious state.

These are things that you have to think about every once in a while because you happen to be part of this group. And it doesn't matter if you want to take or listen or if you want to appreciate or you want to judge. These are for me facts. And I simply mention them because I believe that before I die I have to tell you as much as I am allowed to tell you; And that I will keep that what is not allowed to be told, because if I did that, I would violate my own Conscience. And I would take away from you the chance of development.

Try to see Activities in this light. Try to find out from different people, who take the responsibility of a certain kind that you are, regarding them, correct. They will, from now on, I know, do their best; And add to their loyalty also let's call it common sense; So as not to let certain things slide by and not to be satisfied unless it is as well done as it can be done. And if they cannot do it that then they will have the honesty also to ask. When we work at the furnace at Firefly House, and we spend time trying to make certain things function, and we come to certain points - perhaps a little disagreement here and there - but anyhow it shows the total ignorance of the things that are really needed for knowing how to make it run. And it is not a question of being critical. It's a question of common sense that there's a limit to all kind of knowledge for every person; And that sometimes in machinery of that kind, in the same way as there may be machinery all over the world - like cars - where it becomes so

complicated and too much that one really cannot even look up but only that you can get by experience. And when there is not enough experience, that then one simply says, "I have to call in someone from the outside." Such a decision is not easy, when we would like to be self-contained as a group. But we cannot expect the impossible. And one cannot expect certain things to take place overnight. And although we acquire gradually more and more dexterity and insight in that what has to be done in a certain way and do it correctly, we are bound to make mistakes. And we're willing to make mistakes in order to learn. Don't expect us to be ideal— even as a little community— because we are still ordinary people, fresh from the city and from the country, getting together for different kind of an aim, which has really nothing to do with Warwick at all. But at the same time, we happen to live here, and we utilize all the different advantages, so-called, of civilization. And when we have dealings with it, we have to know how to handle it, and sometimes we have to admit we don't know as yet. And then the energy should not be spent in repeating and doing over and over again and running around in the dark. It is much better then to say, "I have a headache, and I cannot cure it, I take a Bufferin."

So these things will happen all the time. Whenever anything is growing in any kind of an activity, and we don't have to mention them now by name and list, because you are familiar— I hope, familiar— with the different activities that are taking place. And where people are devoting their time and energy and surely part of their life and their ambition in that direction to make a go of it. And of course it remains of tremendous importance to me, because that is the way Work will have to show in the outside world.

Work will have to affect you in such a way that your personality is going to be decrystallized gradually and that in its place an individuality can appear, so that you really can become a man. It has nothing to do with your death. It

has to do now with your ambition, your real wish to grow.

I've asked, as you know, John Marshall to help me in that, in the contacts with those activities. I've asked him to keep me posted. I've asked him to check up here and there and to help with his knowledge. I don't want him to be a manager of such groups. You know that. And whenever he asks you for information, it does come from me. That sometimes you may not understand why I would like certain facts, it's always up to you to say, "I cannot give them," or "I don't like to," or whatever it is. We can make an arrangement, dependent entirely on the wish - your wish - to be open about things, because I'm not pressing you to be honest. I'm only telling you that I wished you could be, and as open as you possibly can be. But that what remains for you and you want to keep, is right. And John Marshall is not asking for that. He is asking simply to get certain statements from you regarding a certain business, commercial venture, which of course you as a manager - and I don't know who is here of that kind who is responsible for those activities, but in any event, those who are here will know what I mean - When you are a manager of a little bit of a factory, you'll make sure - you <u>will</u> make sure that it will run. And for that you have facts, and all you need is to have facts to be able to form a judgement so that you don't make mistakes, that you can avoid them. Since you know facts, and then in giving them, you simply share that what you know; you share it with me, so that then in looking over such little statements, I may be able to help you a little bit.

That's all there is to it. It's not prying into your affairs. It is just the reason that I cannot come and visit every activity at the end of the month and ask for a financial statement. It should be understood so clearly that that of course should be the case that I'm interested, and particularly when in many of these there is Barn money involved as investment. And you also know that I don't ask

a return on that investment. And that in many cases the ten percent that could pay back what was invested, I don't insist on it at all. And that when I ask even for the ten percent as a maintenance fee--because you are part of the Barn and the activities, which money is placed in a fund, again, to be used for all of us--Also in such cases when it can happen that you cannot pay, I don't insist in it. And you can use then that ten percent in plowing it back into your business, until you are able.

And what is true of him, John Marshall, is true of everyone who takes a responsibility. And don't look at such who have responsibility as a clique. I hate cliques. Louis (XIV) Quatorze had a saying. "L'état c'est moi." "The state, that is me." I change it. I say, "Le clique c'est moi." "I am your clique." I am the center of your clique. Each person can belong to that. There is only a division of giving a responsibility for those who want to take it. And with that it will be possible to divide energies and to see that it becomes used more efficiently. Again and again and you must remember--for the sake of all of us. It is not for them or to satisfy certain desires on their part. They show a willingness to do certain things for many others. Don't think it is easy.

I think we will gradually learn. I think it is also necessary to remind you at times that when certain things go a little bit in the wrong direction, that of course I have to say it. Because I wish to remain honest with all of you. And also sometimes I may lean a little bit a -- a little bit over backwards too far. Because sometimes it may not be necessary to give you my justification. At the same time, I have absolutely nothing to hide. My interest is so fundamentally in Work, and my belief in the solution of the problems of Life, I hope is for you exactly the same. That that what is the road to objectivity, and that what you try when you try to become conscious, that is, when you try to create that what could function as a guide for you, independently and connected with you, with

the properties of what is needed in the light of what is meant by God, that then gradually you will understand in your own life, the meaning of the Barn and the meaning of this kind of association.

Have a good afternoon. I think, if it is not too cold, for those who wish can come upstairs, I will play a little piano there. But don't think that you are commanded. You could consider it as if you want to have freedom for fifteen minutes to do what you please. You can go take a walk • we've done that before, in order, you might say, to come to yourself, or to come to a certain equi-- equilibrium; To be able to know for yourself that whatever may have happened during the morning, and whatever things may even have upset you, or the discouragement that you might have, that perhaps you can then again, continue and start at a different kind of a level. It's for that purpose also that I play, in order to help you to get to a level of your life which is a little bit more worthwhile, particularly if you can listen emotionally.

So if you wish to drink to the afternoon, and then if you want to come up, come upstairs.

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Sunday Coffee

Mr. Nyland: So, we simply continue with last night, but you got a little cheated, I think last evening, because you had a couple of questions and then I try to hold forth on something else • and then of course I always rationalize about that, that I think in making -- making some kind of a lecture, that I cover all the different questions anyhow • And probably it isn't true. So, if you have now questions for yourself. ~~Yes?~~ JA

Cindy Curry: Something came up today - ahm-

MR. NYLAND: Cindy, you have a rich life. Every day something comes up.

Cindy Curry: Well, it's been coming up a lot.

MR. NYLAND: That will give you enough opportunity for many questions. All right. Let's hear it.

Cindy Curry: Well, a lot of the things that were difficult for me for so long ~~were~~ IN ordinary life aren't so difficult any more. And I really got a lot from the struggles in the past year. And I - I feel like that there's something else that I want to do that will be a struggle like that. And I - I just need a little push.

MR. NYLAND: Well, the push you can get from more difficulties.

Cindy Curry: But that's the kind of difficulty I have to create because it's not there. When it's not so evident as trying to make a living or, well, trying to make a living and trying to find a place to live and keep warm. It's not it's a--

MR. NYLAND: What are the difficulties of the last year that you're talking about?

Cindy Curry: Well just that - trying to learn how to make a living and have my own place and take care of it.

MR. NYLAND: Has that helped you to Work more?

Cindy Curry: Yes.

MR. NYLAND: Keep on moving. No - I think there is a point, ~~and it is~~ a certain time when one starts in the beginning with experiments and then afterwards it can be followed by the intentional creation of difficulties. I think there is definitely a meaning to intentional suffering. But before one reaches that, one has to know a great deal of oneself. Because if I want to create a suffering in order to be awake, and I do this intentionally, so that then, when I have the struggle of being awake, I would have to Work, and labor consciously. I also have to know what is missing, or rather, what I really should want in order to suffer, in order to augment that what is now lacking. So it presupposes a real knowledge of my particular personality, and all the different traits of character I have. And then I have to have

a judgement about what is right or wrong from the standpoint of Work. If I want to create more difficulties within my framework, I simply call it an experiment. That is, I can change conditions which are not unusual for me, or from conditions which are a little bit more unusual than my usual way of living, without going too far from home as it were; and then, I always have a chance that I can return to my ordinary state as soon as it gets a little bit too difficult. The experimental stage for a person is that he is aware of an 'I' existing; That is, when he knows that there is something that stays for a little bit - a little bit longer than just a flash of a moment. But that at times it is really there, and also that at times when he calls on it, it is there. And then when it becomes in that sense a little bit more reliable, then I want to have it present to me when I now go into conditions which are a little different than usual. And the whole purpose of the experiment, or this experimental period, is to try to find out what is the value of 'I'. That is, if I create or go into conditions more or less familiar to me but which I have not frequented so often because they are outside of my regular habitat, and I walk into them, or make them - I don't create them - but I simply go into such conditions: visiting my enemies, for instance; or being obnoxious in the presence of people who don't understand my obnoxiousness; or insisting that I want to have this and that without any particular rhyme or reason that anyone can understand. For instance, I remember Orage, when he wanted -- he told us - as a kind of an experiment that he wanted to create for himself, either there is a law or there isn't, that anyone -- anything that is shown in a window -- in a shop window is for sale. And you know how sometimes the shop windows are filled with all kind of junk. And this particular object that he chose, it was very difficult to get that. So he went in the store and he told the man that is what he wanted. And the man said, "Well, it is in the window, I can't get--"

"Oh yes you can. You have to get it because I see it. It is for sale, and I want that particular thing that is in the window." Well, the man didn't want to do it, and Orage simply said, "If you don't, I'll have to get the police, because it is a rule that I am entitled to that. I have the money. I'm perfectly willing to pay for it. And you have to get it." It ended up that he got it. That I call 'an experiment', because the conditions are quite usual, not unusual at all. But I put myself in a certain surrounding which is not familiar to me. And I do it for the reason that I would like to see if at that time, my 'I', as it were, can stand it. Will it still be there in the midst of the argument with the shopkeeper, or will it be still there at the end when I am covering myself with pride and vanity, or whatever it is under what kind of a condition I then am, to see how long this 'I' can remain in existence and how --actually how deep it is, or how full-grown it is.

So if I want to find out what I can do in order to increase the possibility of wanting to wake up, I start by changing the conditions slightly. I say, "It is as if I'm still partly in my house and partly out of doors." But I'm not going as yet completely out of doors, so I keep my foot in the door. And I try out whatever I can do. If it rains, I don't know if it rains, but if I'm at the door, I stick my hand out, and when I feel raindrops, I know I have to put on a raincoat. When I am living in my ordinary life, and I find that I'm not as alert to Work anymore, or that there are certain things that have taken place which already have become familiar, or certain tasks I've given myself that have worn out, then I have to create conditions which are different, and I have to go into it. This is one way. The other is that I create within myself a different state. And the state has to border on one of adventure. So that I, in that state, will want to look even at familiar conditions as if I've never seen them before. This kind of change of my state on the part of myself now wish-

ing to do something for the sake of Work is very helpful. And to some extent it becomes an intentional way of creating 'I' because that what I then am going to do is associated with the idea of an 'I' being there, and an 'I' being aware of me. I think there are lots of opportunities of that kind. Already? (In reference to the turning of the cassettes) O.K? Bill, sitting at the computer trying to program it. You understand what I mean?

Cindy Curry: Well, then the only--I should--everything I do should be so that I can have an 'I' present.

MR. NYLAND: Perhaps. But sometimes you are so familiar with it, or you're so habitual, that you don't even think about the possibility of 'I'. Theoretically, all forms of life, in an ordinary sense, are sufficient for any opportunity to bring about the question of the creation of 'I'. But I just don't think about it. But when I change conditions, or when I change myself, then because of the change, I'm reminded. And then the association is, that the reason for changing is simply that I want to wake up. And then I make that attempt.

If I am walking in a certain pace and I slow down, it is a change. And for no reason whatsoever, than only that it gives me a chance to be reminded. When I'm reminded, then, perhaps, I will try to create 'I' for me. When I talk to different people, and I talk in a certain way, and I feel that I want to know what I am saying, or I want to say it in a certain way that I can control whatever I'm saying, at whatever rhythm and whatever tone of my voice, or whatever form my words will have to take, or even the selection of certain words for certain purposes, or enunciation which I intentionally will bring about when I pay attention to the way of how to form words. All of that are opportunities for an 'I' to be present to me. But as soon as I start doing it, much of my energy goes in the wish to change. And then there is sometimes very little left for the creation of something else. Let me say this - whenever I'm faced

with that kind of a problem, I have to learn to have my mind and my feeling both engaged in a certain aim. But I don't want the one or the other (to) influence each other. I would like them to have functions separate from each other, but still united in the aim. The aim is: I want to create an 'I'. I use for that, my mind, as a concept, in the creation of 'I' of an intellectual sense. And I use my wish to continue to change my voice, also having in mind the purpose of the aim. I can always change it around. I can have my wish for my 'I', as a present--a presence of something with me. I can have my mind direct the differences in my behavior. It will both come to the same thing. But they are united in the one aim of the creation of 'I' in some way being present to that what is my activity. Simply try it. Sometimes I say, "Stay--Stand on your head." Make all kinds of impossible movements with your body. Twist it around. Sometimes when I sit in the house and I see people come, and they go, and then I see them walk slowly, with a serious face and only looking down at the ground and not very happy. I have then a feeling such a tremendous quantity of observation goes on outside. And maybe they do. But often it isn't at all. Often it is just a little state of unconsciousness that happens to be there, and perhaps expressed in the form of seriousness.

Try to find out, Cindy, what your habits are; what you do; how you talk; what your posture is; what kind of a gestures you make when you explain something; where it is that you laugh; and what it is that you can consider habitual. And just start to change a little bit. All right? Enough for tomorrow? But you can't ask me questions tomorrow. You have to become like ( ). Yes, yes, Fred.

Fred Goodall: Yesterday what you said about thoughts-- my thoughts manifest, um the state of my inner life - -

MR. NYLAND: Did I say that?

Fred Goodall: Something like that.

MR. NYLAND: It must be something unlike that. It was something unlike that.

Fred Goodall: Oh.

MR. NYLAND: No, I think that the thoughts are very often expressed in an ordinary way and belong to my outer life. Particularly when the thoughts go over into some kind of a behavior or activity, I think it's quite unconscious. I think that of course it is possible that when there is inner Life that some form of expression has to be found. But it's not going to be found primarily in my--in my mind. It can be found in my emotional state. And that perhaps is what I said, and that afterwards the mind could be used for the same purpose. That what is the Kesdjanian body needs an expression and uses for that the emotional state because it belongs to Kesdjan. The registration of that takes place in one's Conscience. The Soul body needs an expression in the form of an intellect and a mind. And when it is expressed, it is registered in a certain section of the brain where understanding is situated. Only in that sense.

It's very difficult at the present time to have even thoughts about anything that is higher. And many times the states of one's inner life cannot as yet be expressed in any kind of a form of a thought. I say a thought as a form; not at all a thought as expressed in words. But even in a thought form, it is practically impossible to express that what is my inner Life. Inner Life can be expressed via certain forms of my body as behavior. It can be expressed in making behavior forms, I would say 'dual'. Partly

as a result of that what is my physical appearance, and partly what I can use as coming from my inner Life, using then that what is at the present time ordinary sense organs. I can use eyes in order to express my inner Life. I can use sensitivity to express it. I can use softness of a voice to express that. But much of this is still an expression of inner Life without the possibility of any 'I' being present. The change between surface and superficiality and going down to Essence is not very sharp. And Essence belongs still to a personality. And that kind of an Essence that is represented in the beginning of the Kesdjanian body as the DO-RE-MI is still unconscious. So there are facilities in a man, when he is unconscious, to be able to express certain things that are not of the surface and that sometimes the thought form can reach a certain purity which belongs to one's inner Life. But when we talk about inner Life as a medium or a means through which one wishes to wake up, then that form of inner Life is different. It is really that kind of inner Life which borders on the essential Essence and which has a quality in it already affected by one's Magnetic Center, and it is that inner Life that is capable of a contact with levels of Being which are higher than I am. Does that answer what you had in mind?

Fred Goodall: It means a lot, but what I--what I get--what I want--I want to know is, I guess, with me my thoughts usually, like, go on to different things, different intensity, like, if I can use that to understand my motivations.

MR. NYLAND: That of course you can. I mean, the function of thoughts is quite definitely in order to formulate whatever may be an experience. And the function of the pondering part of the

brain is to see the valuation of the experience. I think such, of course, different kind of levels of being in the thought processes or levels which are different in an emotional or even a feeling state, the same way as there are different levels in the expression of the physical body. All of that is within the range of an unconscious person. And one can say that certain--certain levels in a person can be considered higher than others. And those levels that are closer to the possibility of going over into an objective state, of course, are much preferable instead of the others. But I'm always so afraid that when I keep on thinking as purely as I can, and that I hope then that such a thought will actually produce a different kind of a state of objectivity, that I'm really then on the wrong road, because the quality of the thought in an unconscious state has not the ability to leave me. I can in a thought consider in imagination that what I would like to be. But I cannot have the thought which is free from me to go to the place that I consider. When I create 'I', it is an 'I' separated from me, although tied up with me, as the result of a creation, but it's very definitely of a quality which is not of this Earth. And for that reason it can separate from me. And, you might say, lead the way or tell me in what direction the higher levels of beings are. And unless that kind of an entity exists, the mind in an unconscious state, will never be able to make that particular jump which is the difference between one step and another.

The introduction of the concept of objectivity is always necessary to go from one--from one ring of my unconscious existence into the next ring of the conscious existence. I've com-

pared it to the structure of an atom and the different rings of electrons around it. There are different rings around any kind of a nucleus; and dependent on what kind of an element it is, there are many more rings of the elements having a higher molecular or atomic weight. But the ~~differnce~~ difference is between one ring and another — and each ring made up of so many electrons, and the simplest, let's say, when it is a good ring, contains eight — that then the next one will start with one electron on a new ring, at a certain distance away from the old one or the first one, And that the distance between the two is measured by a certain what we call a 'quantum'. That is, a quantum is a force — not of Life — force of electricity, which happens to be expressed as a tension between that what is one ring and the other. And that there is no way of going from one ring to the other unless this quantum is present and is ~~carrying~~ Carrying one from the one ring to the other ring. The quantum is the same as the concept of Objectivity in psychological sense. And unless that concept is introduced into a subjective state, the subjective state will constantly remain subjective. But the introduction of the Objective concept will mean that that what is subjective thinking will then have a chance to use the mechanicalness of the mind as a mental function in a different way. And the description simply is that it is free from associative forms. The difference is step-wise. There is an enormous difference between a vertical line and a horizpntal line. Mathematically it's ninety degrees. But it is much more than that really, because a vertical line means I go away from where I am. A horizontal line I can make go in any direction without leaving the surface. All right? JA.

Arlene Prince: I've seen that certain--that certain conditions from the outside that I've been in demand that the most of an effort that I could make to have an--something higher present to me. Conditions such as being with someone or some animal that's dying, or someone perhaps is psychologically ill and needs help, or even in movements I could help--and I--if you could tell me how to bring more of those things into my life, conditions like that...

MR. NYLAND: No, I think Arlene, it is helpful for oneself to help others. And of course at the same time - I would almost say, perhaps, really-the motivation that I want to have the presence of someone else is that there is not enough in me to wake up by itself myself. I've talked many times about a 'self-starter.' A 'self-starter' simply means that something in me clicks, and because of that something else starts to run. It is really that process. If I say " I would like to help others because I'm in a good state', the question is always: do I use it for the purpose of waking up, or do I have the satisfaction that I have helped someone? The presence of an animal, even if the animal dies, even when I am there, or even afterwards when I remember it, produces in me a very definite feeling and caring for that animal, and I feel the loss. I am in a good emotional state. But my state still remains within myself. And I, as it were, go out to something else, giving of myself.

The question of Work is really different. I know what I am as I am on Earth, and as I am unconscious. But my wish to Work is to go somewhere else, And my begging that that somewhere else will help me to show me the way how to go there. I become dependent on the presence of others, or of something that is

higher nature to tell me what I must do, because I do not know. It's quite the opposite from being able to give. It is a realization that one is empty, that one wishes to be filled. It is the realization that I am nothing and in the light --in the --in the light --in the view of God - I am nothing. In the light of myself as Life I am nothing compared to where I wish to go. I want to get away from Earth. And I'm willing to give up everything from Earth.

The reason for wishing to Work on oneself is that something in me dies, that I die. And because of this death, I want something to carry me further. My wish has to come from the dissatisfaction of myself in what I am. When I see what I really am, then I will have a wish for a change, or the accumulation of further facts, or the desire to grow. But I have to grow from something that is nothing. And then I will find my Life. I have to lose my unconsciousness in order to find Consciousness. You see, the accent is different. The wish for Work must come for myself in the realization that I need it and that something in me is not filled and that I am empty and that the way I am is terrible for me and that even sometimes I cannot accept it. And then it prevents me from Working because I constantly will wish to be different. And any thought, any kind of a wish to be different interferes with something else that has to start, which is a desire on the part of my 'I' to be awake. Or then I--when I wish to create something that will help me, I don't have the energy for it, because I'm so involved in my own state. When I help other people, I become

identified with them. That's the reason I want to help them. And I--you might say it comes from a good place. And of course it includes sharing with everything that you might have, even dividing half your coat and giving half to a poor man. But that is not what we mean by Work. It is not an increased sensitivity. It is not that what is more pure. It is that what is in reality nothing, but has the potentiality of everything. And so when I want to Work, I first have to know that I need it; that there is something in me that cries for that possibility of further growth and that everything that I have, including my wish to help others, is nothing. It is of no value. It's of value to someone else, and it gives me a little satisfaction. But almost, from the standpoint of God, it is cheap. To some extent even, with the best of intentions, it becomes so easily indulging in giving in to a certain state, which ethically is considered quite right, because I help to help the poor. It's much more difficult for me not to give, sometimes, simply because if I hold it within myself, I will not be subject to that what I call afterwards, 'satisfaction' and 'self-love.' If I'm dependent on someone else being present to me, it is good when that person can help me to stimulate me. But all it does, you might say, is to light the pilot flame, which should have been there all the time, but has gone out. Such a person can light that. But who will turn on the gas so that then there's a full flame? That's me. No one can do it. I can remain stimulated, and I can be in a very good state because of it, and I even can say, 'Such-and-such I will want to imitate,' but why imitation when it is my Soul? If I want to create, I create

something that someone else has never made before. If I really, in any artistic production even, want to do something that looks like a copy of someone else, and may be stimulated by Michaelangelo, but I don't want to live his life. I have my own life. And whatever it is worth, it is worth enough for me to consider that it ought to develop, and the realization that it is far from what it ought to be, that will give me the impetus and the desire to Work.

Try to see that clearly, because it's really very important. It belongs exactly to the same kind of a realm of difficulties that Fred brought up. And this way it may even in the realm of one's feelings, something has to be introduced which is objective, in my feelings even. And we call it then 'impartiality'; that is the non-identification process. This is the way I'm willing to die in order to live. You see, the measurement for these kinds of concepts of thoughts and feelings is quite different. It really has nothing to do with ordinary life. One can come in ordinary life to a point in which you say "It's completely equal to anything". And it is not because one is asleep. It is because there is a turmoil within oneself. And based on that, one is not wishing even to accept anything of this Earth, because nothing of this Earth is right. You understand? ~~-Yeah?~~ Yah.

Len Goodman: When you were - - you spoke at lunch today about [illegible] you were saying things that produce a little bit of a sick reaction, sometimes, and and then after you said that you went on to say other things, uh, some of which produced that in me, which I --after I was affected and went through it for a short periocd of time I, uh--I saw what it was, that that

was going on but that ~~that~~ didn't end it -- didn't I was--I was still--, The effect was still there - I just knew that I still had these things in me, & the sick --a little bit of sickness -

MR. NYLAND: It may take some time before even the sickness disappears. I think that what is the sickness, psychologically, when it is based on misunderstanding, that even if afterwards you know that you shouldn't have had it, it still will be there, it's like _____ But the way one goes about it is when one can accept oneself as one is physically, not emotionally and not intellectually, but simply see what has taken place, when one has such thoughts, even disagreement or fear, or a distrust, it affects your body. And it is possible regarding the manifestations of the body to become neutral and to accept it, because you might say, they are one step removed from the cause. And therefore I don't attack the cause direct , but I do it in an indirect way: by the acceptance of the condition of my physical body. When I can accept that as it is without questioning where it comes from, in the acceptance, that what caused it has no more hold on my physical body, and it will cease to be expressed. In that way one can get rid very easily of something that has affected you. If it is difficult to accept the body for whatever it is, as a result of such thoughts or feelings, then intentionally I make the body do certain things and hope that something in my ~~brain~~ MIND can become aware of the activities. If that can take place, it will be much easier when it once takes place. It's much more difficult to create. And if it does take place, that what is changed is the static condition of myself as being affected by an emotion or thought into a

dynamic condition of the body becoming active. And because of this dynamic force, there is a momentum that carries with it everything that I now call 'debris of myself'. You see the function of the different things.

Len Goodman: You know one of the-- I think that's what I try and do, and I can get a certain distance on let's say a tension that might be going along with it in my body. My body in a tense condition. Certain muscles - I can get some distance on that, but there's still a desire to get rid of it.

MR. NYLAND: Well, the question is, you see, when there is that desire, there's no acceptance.

Len Goodman: Well, it sort of goes back --the acceptance is very brief.

MR. NYLAND: Yes, but to develop your own aim, it increases little while by going a little distance or by doing some work. You don't attack it. It is the ostrich policy. It will remain in existence as long as it has that force. When I attack it, I accept it. It's an enormous difference. I acknowledge the existence of it. I don't turn away from it. I simply say, 'Yes, I am affected.' There's no question about it. I also know that it has an effect on the physical expression of the source, But when I accept it I do 2 things. one I eliminate the continuation and, at the same time, I pay homage to my experience. It's quite a different thing from postponing it a little bit, because it will stick and after you're through with it, when you have postponed it, it comes back.

Len Goodman: The acceptance is hard.

MR. NYLAND: That may be, of course, that is the crux of the matter. That's right. The acceptance of oneself is the elixir

of gold. That is the philosopher's stone. It's the Holy Grail. And if you can accept, you become Parcival. Yeah? No? Yes, you.

Connie Weeds: Mr. Nyland, I've had a hard time trying to understand something that you've said often, and something I've been thinking about it a lot, and now you just said - uh - something to Len that made me just not understand even more. When you say, "The wish to Work must start out from a hatred of yourself as you now are"...

MR. NYLAND: No, not hatred. I didn't use that word, Not as strong. Perhaps I said 'dislike', or acknowledgement that the conditions in which I am are not right from the standpoint of a grown-up harmonious man. Sometimes I say, "That what I do, what I behave like, is not becoming to me." It's not hatred. But it can be hatred. Only hatred takes up a tremendous amount of energy; And then there is nothing left really even for the wish for Work. It's quite right. Emotional states can be used. And they do represent an enormous amount of energy, which, if it could be harnessed, would be extremely useful. But the chances are that I--I have nothing else, and everything has gone into my hatred. If it is such violent dislike, everything of me that is there, goes into that dislike. And of course I hate myself. In hating it's very difficult that there is something else which is concerned with the continuation of myself; Because when I hate myself, I'm ready to kill myself. You see, it is inherent in the hate that that what I hate has no value, or is behaving in such an abominable way that I cannot even

use it. Whereas Work requires very definitely an acceptance of whatever it is that has been behavior which, in an ordinary sense was hateful, becomes useful to me when I want to grow up. Even hatred can become the starting point for the wish to Work. But I have to have that hatred as a past that I remember. Then it doesn't have the strength any more to interfere with my wish to create 'I'.

Connie Woods: I find it, Mr. Nyland--I find it very difficult to generate a sufficient--a sufficient amount of dislike for myself as I now am, to give myself a very strong wish.

MR. NYLAND: It all depends how you really look at yourself. At certain times you may really like yourself and you have no need for Work. At other times you have a little dislike, and then at other times you must dislike yourself a great deal. But I think it depends entirely on the state of one's own sleep. If one is really quite sleepy, you will accept the condition in which you are, because there is no desire even to get up. If I consider certain statements of Gurdjieff and he says that man is a slug, and I look at it as if, "Oh, yes, everybody is, but I'm not." I don't want to accept many things about myself than only perhaps in certain states. For instance, if I have an experience in which that what I am doing I would hate myself for doing it, that is counteracted by many other states where I am in a perfectly good state where I can love myself. And the totality of the wish for Work comes from a level of being which is made up of all manifestations of myself as a personality. And it is not really in connection with one part-

is based on the totality of all my manifestations. the wish for WORK

icular speciql thing. It sometimes can happen. I can say, "Look at this uncontrolled way of talking,", or, "How impetuous I am," or, "What it is that I have as a thought", or even a condition of a desire of my body. And I cannot help it and it comes, and so-and-so. And then I say,"What will I do with it?" And perhaps I'm not in such a state that I am able even to handle it. But if it implies then that I dislike myself, but then there is no desire to do anything, it means that I don't dislike myself enough, or that that what is the condition in which I am is much too difficult to do anything about Work.

I think a person during the day has many different states in which he experiences different things about himself. And it goes up and down. And sometimes he likes himself and sometimes he doesn't. And it need not go to such depths that I hate. But, already, when I'm a little more negative, or I--I haven't slept very well, and I really don't feel that all my thoughts are there, and I cannot as yet function--all of these kinds of conditions in which I'm half asleep, or, quite definitely so much in a dream state that I cannot even see straight, they are not times when I want to Work. I don't select the times that I am in a state of hatred to Work. I simply set it down as an ordinary kind of a knowledge, which at certain times when I let myself parade in front of myself, I see myself then from all differant sides. Everything it is good and bad as far as ordinary life is concerned, and that makes up my personality as it is. And the general opinion about that personality is, that it is not as yet full-grown, and that it has made many mistakes and at times cannot even handle what it is supposed to

do. And I base my wish for Work much more on that kind of a generality instead of a specific something - although I may remember that I flew off the handle and was angry and it was not right, and so forth - but when I translate this as a wish or a statement; ~~xxxx~~ that is, I have now the wish based on the condition, what I am, and the realization that I am this and that, and as I say, it's not becoming, then I have to be clever enough to apply that kind of a wish and try to convert it into the actuality of Work at such a time when I am not as much bound, and not as much energy going into excesses. I apply it in conditions which are extremely simple. And there are thousands of such conditions during the day. Many times when people learn about Work, immediately they start to apply it in the midst of the greatest difficulties where they're in. For instance, when they are busy at an office, or they are talking to ten people at the same time. And it is honestly so completely idiotic. And it shows such misunderstanding of the necessity of Work in simple conditions. And it's only because they don't realize what is involved. And that they think that in that kind of a state they already would have a chance to have just a little iota of objectivity within themselves. As soon as they become honest enough, they know it is stupidity. And they are driven because of their honesty, to a simplicity in which they then will remember, if they can, that what means Work and then they will make an attempt. But not under conditions when you have an argument with your mother-in-law . Utterly stupid. Why should I think even that as an unconscious being, having lived for several years, could answer the telephone when someone

else is talking about something that interests me that I then have an 'I' to be present to that conversation? I have a chance when I put on my shoes. And I try to fasten the shoe-string. I have a chance when I sit and when I drink a glass of water. I have a chance when I walk a little and I hope that something can be present to me as I walk. But as soon as my mind gives the command to my body to turn around, the little 'I' isn't there anymore. Don't talk too much about hatred. It's quite possible to find very little things which are already quite sufficient for a person to wish to Work. Just see how often you make a promise and you don't keep it. And the excuses you make. Just NO..

(See resume)

TAPE RUNS OFF

TRANSCRIBED: ANDY ANDREWS

TYPED : ANDY ANDREWS

1ST PROOFED: CYNTHIA HIRSCH

2ND PROOFED: CLAI MORGAN

2nd ROUGH TYPE: CLAI MORGAN

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